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THE ל'פמז SHEKEL



قيادة قوات جيش الدفاع الاسرائيلي في منطقة غزة وشمال سيناء

ISRAEL DEFENCE FORCES COMMAND • GAZA STRIP AND NORTHERN SINAI AREA



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AMERICAN ISRAEL NUMISMATIC ASSOCIATION

P. O. BOX 370, BOCA RATON, FLA. 33432

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

During the past twenty years, there have been several excellent papers written on various phases of Judaic Numismatics. Many of the authors have been long gone, but the research they started still lives. Over the next year, the SHEKEL will reprint one of these classic articles in each issue. Several were originally printed in the Israel Numismatic Bulletin, published by the Israel Government Coins and Medals Corp. in the early 1960's, and long out of print.

Your editor has received correspondence from a collector of Egyptian Banknotes in Cairo, expressing delight on the recently completed monograph on Egyptian Banknotes used in Palestine by Sam Lachman. So the *Shekel* does get around.

See you next issue . . .

E. S.

EDWARD SCHUMAN, *Editor*

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Past-President's Message

ARNOLD H. KAGAN

The title of this page really should be amended to read my *Final President's Message*, the reason being is that I advised the Board of Directors that I do not intend running for Office as President for this forthcoming year. Personal considerations prevent me from doing so. I wish to thank the Board of Directors and the membership of A.I.N.A. for allowing me to serve them for this past year.

Upon taking the Office, the office was moved to Florida. This necessitated employing and training a complete new staff. Every previous supplier and vendor that A.I.N.A. had used during the previous eleven years were replaced with new ones. We updated and changed the entire bookkeeping and record-keeping system in the office. Our voting procedures were changed. We changed our mailing habits, reducing our expenses tremendously by employing a mail-house and taking advantage of our non-profit status.

We embarked upon an advertising and promotional program for new members. The first promotion brought in five hundred new members. We changed our arrangements with IGCM, increasing our commissions, and having IGCM assume all of our mailing costs. Our by-laws were changed. American Israel Numismatic Association, Inc. transferred all commercial activities to a wholly-owned corporation.

I could go on and on indicating the changes made during this past year. However, I wish to point out that it was not that previous operations were wrong. It was only that the new officers installed more up-to-date procedures and took advantage of the more extensive knowledge of business operations that were at their disposal.

I am sure future Presidents and Officers will change the procedures that we have adopted, for as time goes on, there are new developments, new ideas, and there is always a method of improving upon the old. AINA, today, is a healthy, flourishing organization.

The new system of budget and control which we have installed should keep A.I.N.A. financially healthy for the next several years. I am sure that the future Officers will continue to conserve the capital, and attempt to increase the membership, which are two very important factors in continuing a healthy organization.

Again, I wish to thank many people for their kind assistance during my term of office. I most especially wish to thank Edith Levine, our Office Administrator; Ed Schuman, our "*Shekel*" editor; and Jack Garfield; all of whom were hulkwarks that I could always fall back upon for support when things got tough. Again, I wish the new Officers success and will assist them in any manner they may require.

Shalom and Farewell,
Arnold H. Kagan

ELECTION RESULTS

The following board members have been elected:

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VICE PRESIDENT IN CHARGE OF CLUB AFFAIRS — STANLEY YULISH

President's Message

In 1967, a handful of dedicated collectors of the coins of the State of Israel, banded together to form the American Israel Numismatic Association. We were not coin dealers, none of us had any monetary gain visions about forming the organization. We were proud of our hobby, desirous of helping the State of Israel, and the Israel Government Coins and Medals Corporation promote what many noted numismatic authorities had exclaimed to be among the finest numismatic ambassadors of good will.

The spearhead of the organization was Morris Bram, first president who served for a total of better than ten years. The organization was literally born and raised in his apartment in Bayside, New York. To this day, we wonder how Morris and his wife Lena had the strength and fortitude to nurture our organization the way they did.

It was my pleasure to serve A.I.N.A. as its first Vice President, later modified to Executive Vice President, from its inception. Our incumbent, president, Arnold Kagan was unable to continue due to business commitments, and the honor of being President of A.I.N.A. was bestowed upon me by the Board of Directors of A.I.N.A.

Morris Bram, Chairman of the Board, has accepted the task of taking care of many of the projects that the President normally would occupy his time with. Morris will again run the A.I.N.A. tour in 1980. Being the Bar-Mitzvah of our organization, exceptional events are being planned. We are hoping that the Peace will be advanced so that an optional visit to Egypt will be included. He will also be responsible for the various A.I.N.A. conventions, and again extraordinary plans are being made for the 1980 Greater New York Coin Convention, complete with a Bar Mitzvah cake and candles. But most important, he has consented to be involved in the operation of the



ED SCHUMAN

A.I.N.A. office, and without this service, I could not accept the office of President.

A new office of Vice President in charge of Club Affairs has been created, with Stanley Yulish accepting this tremendous assignment. Stan's knowledge of club needs, and wants is superior. Any and all correspondence pertinent to the A.I.N.A. clubs will be forwarded to him. Working with him are the area vice presidents whose names you will find listed under the Election Results article.

Our monetary finesse will be overseen by Sidney L. Olson as Treasurer, and A.I.N.A. is fortunate to have a financial genius like Sidney for this position.

Arnold Kagan, because of his close ties to Israel, and the I.G.C.M. has consented to be the A.I.N.A. liaison officer as far as all A.I.N.A. dealings with our distribution of Israel's Coins and Medals. His expertise in this field will be of tremendous assistance in the operation of A.I.N.A. He will also serve as Secretary of A.I.N.A., and his valuable counsel will help A.I.N.A. to operate as efficiently as possible.

My back-up quarterback will be Edward Janis, now Executive Vice President, a long-time friend, as well as one of the original board members of A.I.N.A.

I am grateful for the previous administration in many ways. My task has been made easier with an approved budget, advanced computerized mailing lists, the separation of commercial and non-commercial aspects of our organization, superior accounting practices, and renewed credibility for A.I.N.A.

In closing, I must stress membership. In these times of diminished numismatic activity, all organizations are suffering loss of membership. A.I.N.A. is no exception, though percentage wise, our losses are far less than other similar groups. Won't you help our organization by soliciting new members for A.I.N.A.? I am pleased that my friend Jack Garfield has accepted the position of Membership Chairman of A.I.N.A., and you will read more of this in future issues of the *Shekel*.

Everyone feels confident that A.I.N.A. is in good hands. I will do my best to make A.I.N.A. great, and with your assistance, and renewed membership, it will be great.

Shalom
Edward Schuman

Shalom in Silver

By D. BERNARD HOENIG

PEACE IN the Middle East, like that classic hero of literature, has been "a damned elusive Pimpernel". For more than a year it taunted a laboring people with false pains, only to withdraw into its womb again. With infinite patience Israel waited, remaining confident that "the day will come," as Menachem Begin eloquently stated on that evening of September 17, 1978, "when every one of us will be able to say, 'Shalom has come to our People and our Land' . . ." Peace — albeit a fragile one — has finally come.



Following the historic visit of Anwar el-Sadat to Jerusalem in 1977, plans were put into motion throughout the world to commemorate *Peace* in every creative form known to man. Already, peace has been engraved, painted, minted, stamped, molded, woven, forged, whittled and sculpted.

Leading the peace parade is a plethora of coins and medals, continuing a concept that began more than 2,000 years ago when the Hellenists, lacking a mass media to mold opinion and espouse ideologies, frequently utilized the *Coin* as a unique propaganda device. Using crude, but artistically designed planchets, (predominantly in silver), the Greeks and their assimilated subjects struck thousands of coins commemorating political events,

military victories and conquering heroes. Many nations considered the minting of coinage as the most important symbolic act of a new government, not so much for economic need as for the declaration of its sovereignty.

During the Bar Cochba revolt against Rome in 132 C.E., bronze and silver coins were struck with the legends, "*For the freedom of Israel*" and "*The liberation of Jerusalem*" around ceremonial objects from the Temple to reflect the spirit of nationalism. As a further act of rebellion and defiance, Bar Cochba deliberately caused the Roman currency in circulation to be overstruck with his own Judaic designs.

While several private mints issued medals commemorating Sadat's visit to Jerusalem in November, 1977, and last year's Camp David meeting, Israel did not release any numismatic object celebrating those events, although a medal had been designed and prepared for distribution for some time. Not surprisingly, the Government, having suffered from so many false hopes in the past, refused to issue it until the actual signing of a treaty. On March 26th, the very day when Begin



State Medal issued on 10th Anniversary of Sinai Campaign



1969 "Shalom" Coin issued on Israel's 21st Anniversary

and Sadat signed the accord in Washington, the IGCAM announced the striking of the official peace medal.

Nevertheless, despite the many beautiful items of numismatica celebrating that momentous event, the coins and medals that will be prized above all others will be, not the current issues, but rather those of the last three decades that recorded the anguish and frustration of the men, women and children of Israel while waiting for peace.

The most poignant of these commemoratives is the "Shalom Coin" issued on the 21st Anniversary of the State in 1969. On one side the Hebrew words "Shalom" is arranged so that part of it forms a Menorah in a striking design created by artist Selig Segal. The coin's reverse literally portrays "the other side of the coin" by emphasizing the tragedies so often endured while striving for peace. It depicts a soldier's helmet and an olive tree sap-

ling next to the quotation, in Hebrew, from Deuteronomy 34:6, "And no man knoweth the place of his burial," referring to the grave of Moses. The unusual pattern of the words was intended to represent the crude monuments of rocks frequently erected by Israel's soldiers on the very places where their comrades fell in battle. Visitors to Israel will recall these mounds that line the roadside in the Golan Heights. This design, dedicated to the Missing in Action, was prepared by Nathan Karp, one of Israel's most renowned medalists.

One of the earliest State medals issued by the government was the striking Medal of Valour minted in 1958 to honor those who fought in the War of Independence. The sword and olive branch — the well known symbols of Israel's Defense Forces, indicating both readiness for battle and yearning for peace — complement King David's words, "Peace be within thy walls," from Psalms, 122:7. The op-



Brotherhood in Jerusalem was the theme of Israel's 1977 Independence Day Commemorative

posite side depicts the Tel Chai lion, the huge statue that stands outside that Galil settlement in honor of Yosef Trumpeldor, the great Zionist soldier who died during the 1920 Arab uprisings. The Biblical saying on this side of the medal is from the prophet Nechemiah, "*As to the builders, each man had his sword girded by his side.*"

The most unique aspect of Israel's coins and medals is the frequent use of the Torah as the basis for their themes, a quality that have made them so attractive to collectors of Judaica. Thus, in 1966, the famous statement, "*A time for war and a time for peace,*" from King Solomon's Kohelet, 3:8, was utilized as the background for the medal commemorating the 10th Anniversary of the Sinai Campaign. Medalist Zvi Narkis cleverly employed the "*lamed*" of the Hebrew word "*Milchamah*," meaning War, to illustrate the sword, with the "*lamed*" of "*Shalom*" symbolizing the olive branch of peace. A ship is shown passing through the Straits of Tiran on the reverse side of the medal near Solomon's words, "*And*

all her paths are peace." (Proverbs 3:17)

Among the most fascinating Commemoratives for Peace is the 1977 Independence Day Coin, a 25 lirot piece in .500 silver that portrays the Old City of Jerusalem on the wings of a dove. The theme of the coin, as expressed by the English phrase beneath the bird is "*Brotherhood in Jerusalem, Capital of Israel.*" In a strange, unexplained twist, the companion phrase in Hebrew added an exciting dimension to the commemorative by reading, "*Brotherhod of nations in Jerusalem . . .*" The additional words, "*of nations*" appeared to contain an almost prophetic view of the brotherhood between the nations of Egypt and Israel that occurred in Jerusalem six months *after* the issuance of the coin. The legend, together with the dove — the international symbol for peace — promises that one day true brotherhood and peace will come to all nations and that it will, in fact, emanate from that most holy of all cities Jerusalem, the City of Peace.

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PEACE BE WITHIN THY WALLS

STATE OF ISRAEL PEACE MEDAL



Imperial Ottoman Navy - Palestine Loans

By FRANZ FRANKL

Over the past few months American Coin Newspapers have printed articles on the collection of Bonds and Shares (SCRIPOPHILY). There are very few Judaic Scripophilists and more often than not we do not know much about the history of the companies.

I. A seven day loan — Jaffa, 1904.

The smile and satisfaction on David Zalman Levontin's face were growing with every report put before him. It was Friday January 1, 1904 and the small staff of the Anglo-Palestine Co., Jaffa, was preparing the 1903 end report. The Jaffa office was opened less than half a year ago and business improved daily. "The auditors and directors in London will be satisfied," this thought crossed the mind of the General Manager when an Arabic messenger boy was ushered to his desk. "His Excellency the Governor General, Jerusalem, expects you in the telegraph office" was the message. When Levontin arrived, at the Turkish office, he was informed that a Turkish battleship was laid up in the Suez Canal and needed immediately Francs 30,000.— to complete its voyage.

The Turkish Government needs on the spot an official loan of Francs 20,000 for 7 days" read the message from the Governor General. Levontin was a man of fast action. "I have no authorization from London for this kind of a loan however, I grant it on *my own* responsibility — the reputation of our Company and the *HONOR OF ISRAEL* motivate me to grant the loan." A Promissory note, Turkish, was sent to the Anglo-Palestine office; the full amount was paid immediately.

Levontin's reply to the Governor General was no idle boast. For the "*Honor of Israel*" was the way he felt. He had to inform Dr. Theodor Herzl, Vienna, that he had granted an "*unauthorized*" loan . . . what would Dr. Herzl think? How

would the directors in London react that he acted "*over their head*"?

Levontin did not have a peaceful Sabbath, he thought of the letter to London and to Dr. Herzl. On Monday, January 4th, 1904, the Kaimakam in Jaffa sent an official message to the Anglo-Palestine Co. office ". . . the Governor General ordered the paymaster to pay out Francs 20,000. —this week". This statement was enough for Mr. Levontin to dictate an official letter to Dr. Herzl (Fig. 1) expressing his hope that the Board of Directors would approve his transaction.

II. A 40 year Loan with "drawings" — Constantinople 1917.

In 1869 Baron Maurice de Hirsch obtained a concession from the Imperial Ottoman Government to build a railway link from Vienna, Austria, to Constantinople (Istanbul). This was financed through the "Tuerkenlose" (lottery tickets), so called as every lot participated in a bi-monthly drawing; the loan carried 3% interest payable over 99 years. These very speculative bonds were eagerly bought, mostly by the German and Austrian middle class — the reckoning came after the end of World War I, the losses were huge. The "Tuerkenlose" loan was the first one. Central European banks floated Turkish Government loans and bonds with "drawing rights", some of them gold guaranteed. This is how Germany became more influential in Turkey which eventually joined the Central Powers in World War I.

On April 21, 1917 the Turkish Government floated a 40 year Imperial Ottoman Navy Loan, for emission in Palestine; there were 1,000,000 lots at Turkish Piaster 100 each. In the early years 4 drawings, later on 3 drawings yearly, were planned. The certificate (Fig. 2) 310 x 230 mms, printed by J & A Fratelli Haim, Constantinople, bears like a watermark the emblem of the Turkish Navy on the Face, it can hardly be seen against the mauve background of the certificate.

The Turkish text is printed in a center column in two parts — the upper is the official explanation of the loan which went towards the construction of a navy arsenal. Three official signatures and a small seal are at the end. The second (lower) part enumerates the conditions of the drawings, which are listed in detail to both side of this column.

On the back the center column is in French; the upper part in Greek — Coptic — Hebrew — Arabic is to both sides of the French text, and the detailed list of drawings below the translations. The loan probably was not successful. When it was floated the British army already was preparing the invasion of Palestine from Egypt. The translations into other languages were made to induce the "rich of the country" like the various religious institutions to subscribe the loan.

But why a Hebrew text? The Jewish religious institutions depended before World Was I on donations from overseas, mostly Eastern Europe which was devastated by the ravages of the war. The war had disrupted all contact between the Kolelim and the Hallukas. The "*monetary system*" of the Kolelim went into default in the early war years. The Anglo-Palestine Co., the largest Jewish bank, an alien company was closed, though there were some small Jewish banks. One of those was the Gebrueder Klinger Bank, Safed, run by two brothers from Hungary. In 1915 the Klinger bank issued KREDITNOTEN which were widely accepted in northern Palestine. These scripts were withdrawn after the end of World War I and stored in the cellar of the bank. During the Arab Revolt in 1936, the Klinger bank was burned down, all the notes were destroyed. None is known to exist, even the denominations of the scrips are unknown.

For years collecting of bonds and shares was concentrated in West Germany, lately England took up the hobby. Preparing a first auction, the well-known firm of Stanley Gibbons Currency Ltd. was looking for a name befitting this new branch of syngraphics — a new terminology was coined **SCRIPOPHILY**. Baron M. de Hirsch, a Jewish banker of German origin "invented" the Tuerkenlose, drawing rights became a mainstay of later Ottoman

bonds and loans. The Jewish minority in Palestine must have known about it, so when after World War I the first shares were issued in Palestine by Jewish companies, drawing rights were offered. Under the British rule lotteries were forbidden, the drawings could not be for cash prizes. Often they were called for "... distribution of (free) loans" etc. The Government of Palestine however, floated in 1944-1945 Government loans, 1% with yearly drawings of cash prizes to make the bonds attractive.

TRANSLATION

Jaffa, January 4th, 1904

Dr. Theodor Herzl,
Wien.

Last Friday the Governor General, Jerusalem, asked us to a conference by telegraph in the local Telegraph office. He requested an official loan to the Turkish Government of Frs. 20,000 for a period of 7 days. We replied that although we have no authorization from our London directors for transactions of this kind, we nevertheless are willing to accommodate the Turkish Government as an exception to our business rule; we granted the loan on our own responsibility.

The Governor General sent us an official Debit Note, in Turkish language, translation enclosed herewith, and we paid out the full amount.

Considering the reputation of our Company and the Honour of Israel we found it expedient to help the Government in this instance.

A Turkish battleship was laid up in Suez; to continue its voyage Frs. 30,000 were needed, the Government had however only Frs. 10,000 available. We hope that the Board of Directors will agree with our decision.

Today the Kaimakam, Jaffa, informed us that the Governor had ordered to repay the total amount within a week.

Besides the regular daily auditing of cash, we arranged for a General Inventory of cash, foreign coins, securities and the portfolio of promissory notes as of December 31st, which will be mailed together with the year end report to the London auditors.

Yours very truly,
signed D. Levontin

A Kolelim Cheque

By SHMUEL MATALON, Tel-Aviv

The use of Promissory notes by the Kolelim in Eretz Israel is widely known. A detailed reminder of these appeared in Shekel in the January-February 1978 issue by Edward Schuman. The use of promissory notes was an adequate device to cover the gap in time between the immediate need of the member of the Kotel, and the later arrival of the money from donations abroad.

Until recently, it was considered that the promissory note was the one and only means, and was called "Shtar" in Hebrew and "Vexl" in yiddish.

This assumption, so it seems, at least in this case, was not correct. The Kolelim used promissory notes, and used them widely, but they also found it convenient to resort to cheques. The member of the Kotel who needed money on the spot, gave orders to the Kotel to hand over his share in the future Haluka, and the Kotel gave a guarantee to the charity lending institution a cheque to the Rothchild's bank, who would pay the money when the donations arrived. These cheques also came into the hands of money lenders, who gave the money less a certain discount.

The technique of getting back the money was not easy or simple. A cheque that was given by the Kotel was not to be cashed at once, since the money wasn't there yet. It had to travel a long way, first to be donated into the little contribution boxes spread in different communities in the Diaspora. Thence gathered by special delegates (Shlihim) who were paid for the job, and transferred to centrals.

Only later were they delivered to the bank. The money lenders had their ears wide open to catch the news of the arrival of the money to the bank, in order to get back their money. Because of World War I, there were many bankruptcies, and the Kolelim found it hard to stand up to their obligations which were paid partly, and in installments.

The cheque shown here is very interesting in several respects: The language of the cheque is purely German, since it was intended to be cashed in Austria, but even the known stamp with the Western Wall is replaced by a stamp totally different. No Kotel mentioned, but "The Jewish community" of "Oesterr.-Ungar."

Continued on Page 20



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. I have been referred to you by The Israeli Commemorative Medals Liaison Office concerning an ancient Hebrew coin in my possession that I believe to be a Simon Bar Kochba coin of the Second Jewish War, (A.D. 132-135). Enclosed are six 35mm black and white prints of the coin for your scrutiny. The coin is in excellent condition and was cleaned in a very mild coin cleaner. The dimensions of the coin are as follows: Diameter - Approximately 25mm; Thickness - Approximately 3mm.

The coin is solid Bronze clear through. I would like to have your opinion and evaluation of this particular coin, if possible. Also, I would like to call your attention to plates 1 & 2. If you look at the left side of the top of the Temple there is visible the remains of some Roman lettering. Under a magnifying glass the letters appear to be an A and R, and there are some others that are not too clear. It is history that all of Bar Kochba's coins were struck using Roman coins as blanks due to religious and political meaning for the Jews. Also, on plates 4, 5 & 6, it is clearly visible that the Hebrew design was struck over a pre-existing Roman design.

Thank you for taking the time to examine this coin. Your reply will be eagerly and anxiously anticipated.

A.J.B., Penn, Pa.



A. This is an item that is a definite token that was struck about 25 years ago. I bought mine (same dies) at a convention for one dollar in 1952. I showed your photos last night at a WINS meeting and four members had the same token. Nobody, including myself, knew of its origin. I believe it to be a Masonic token.

It is styled after a silver tetradrachm of Bar Kochba but that is where all similarity ends. Here are the differences:

- 1) It is bronze. Bar Kochba used the Temple and Lulov-Ethrog combination on silver coins exclusively.
- 2) It is perfectly round. All coins of Bar Kochba are overstruck on other previously used coins. In the process, the older coin which was never perfectly round was further elongated by the subsequent striking.
- 3) The lettering is mostly inaccurate and incomplete gibberish.
- 4) The rosette has six points like a Star of David. Bar Kochba's had eight.
- 5) The dots in the center of the temple are supposed to represent Torahs lying down. Bar Kochba never had six.
- 6) The lettering from 4 o'clock to 2 o'clock on the Temple side is missing. It should be the first two letters of Simon's name: a shin and a men.



Perhaps some reader can tell us the origin of this token...but a Bar Kochba coin it is not.

Israel's Patterns, Trial Pieces and Rejected Designs *(A SERIES)*

PART 4 — Continued from Mar.-April 79 Issue

By SYLVIA HAFFNER

THE 250 PRUTOT COMMEMORATIVE PATTERN, 1958



SYLVIA HAFFNER

In 1958, when the first commemorative coins were proposed, a 250 Pruta pattern piece was considered. The coin is brass and dated 1958. It was prepared for the 10th Anniversary, the concave-sided, 32 millimeter pattern is similar to the later adopted five lirot coin issued in 1958, designed by Miriam Karoly. The obverse of the coin you will note is much like the obverse of the 1958 5 lirot.

OBVERSE:

In the upper right corner, the date "5718/1958". Along the right rim ten Stars of David, symbolizing the 10th Anniversary. On the left, the word "Israel" in Hebrew and Arabic. On the bottom, the numeral "250" and "Prutot" in Hebrew.

REVERSE:

In the center, the seven-branched Menorah. On the bottom rim, in Hebrew, "Tenth Anniversary of Israel".

The committee of selection decided to use One Lira coins for the Hanukka series and Five Lirot for the Anniversary series. Although this design was not accepted, it most certainly was copied.



250 PRUTOT

Metal: Brass

Diameter: 32 mm.

Weight: 14 gm.

Edge: Smooth

Mintage: 4 or 5 pieces

It is now confirmed that a specimen of this piece does exist in silver.

TEST STRIKES OF VARIOUS STATE MEDALS

In 1958, with the first striking of State Medals by a committee from the Prime Minister, several mints were used: Amanograph Ltd. Tel-Aviv, Shachovoy, Tel-Aviv and S. Kretschmer and Sons, Jerusalem. It seems that the Amanograph Mint struck the bronze medals and the Shachovoy the silver medals, or so the story goes.

Not too long ago the reference stock and specimens from the Heaton Mint in England was sold by a former employee of the mint and many rare items came on to the market in the Pruta coin series. It seems, that the same thing happened in Israel and the test strikes described here were also sold by the private mints instead of remaining in their hands and donated to the I.G.C.M. for their museum.

I have the photographs of the existing specimens as sent to me by collectors, others may exist.

Liberation, 1958	bronze	35 mm.	SM-1b
Valour, 1959	bronze	35 mm.	SM-2
B'nai B'rith, 1959	bronze	35 mm.	SM-3
Tel-Aviv, 1959	bronze	35 mm.	SM-4
Hadassah, 1960	bronze	35 mm.	SM-5a
Hadassah, 1960	bronze	35 mm. (inscription)	SM-5b
Bar-Cochba, 1960	bronze	35 mm.	SM-6
First Harp, 1961	bronze	35 mm.	SM-8
First Settlers, 1973	bronze	45 mm.	SM-28
Jewish Legion, 1967	bronze	45 mm.	SM-40

VALOUR UNIFACE PATTERN MEDAL, 1959



CUPRO-NICKEL
UNIFACE TRIAL STRIKE

This medal depicts the reverse only, the Tel Hai roaring lion with the obverse being blank. The medal is struck in copper-nickel and is 59.2 mm. The medal is in a private collection. (SM-2)

KADMAN MUSEUM TRIAL STRIKE MEDAL, 1962

The Kadman Numismatic Museum was inaugurated in October of 1961, and formally dedicated on April 1, 1962. The Museum was built by the Municipality of Tel-Aviv, on the initiative of the late Leo Kadman, first president of the Israel Numismatic Society. Dr. Kadman donated his extensive collection and about one-fourth of the cost of the construction of the building.

The bronze 59 mm. medal bears the inscription on the obverse, "Inauguration October 1961." and was struck six months before the dedication. A similar die for the 25 mm. silver was prepared. Mr. Kadman decided to leave the date on the bronze medal, but asked the Corporation to make a new die for the 35 mm. medal with the correct date "Dedication April 1962" in raised letters. Three or four of the 35 mm.

KADMAN SILVER 35 mm



TRIAL STRIKE 1962

silver medals were struck on a trial basis with the "Inauguration October 1961" in incuse lettering. The die was then destroyed upon the request of Dr. Kadman.

The photographs shown here is the actual silver 35 mm with incuse inscription "Inauguration October 1961" and the regular issue of "Dedication April 1962" found on all 35 mm. silver medals. (SM-16)

KEREN HAYESOD GOLD MEDAL TEST STRIKE, 1970 GOLD MEDAL



The Keren Hayesod medal struck in 1970 was minted in 59 mm. tombac, 45 mm. silver and in 35 mm. gold. Shown here along with a photo of the gold medal is a test strike for the gold die. It is actually a "Piece de Plaisir" (a specimen struck in a different metal from the ordinary type). The test piece was thinner and seemed to be of a tombac metal. You will note that it is offset and does not contain the bottom legend on the reverse. This test-strike is not in a private collection. (SM-43)

TEST STRIKE

TO BE CONTINUED



The Israeli Dinar, That Never Was

By DOV GENACHOWSKI

Sometime in the spring of 1978, several millions of banknotes that never saw the outside of the Bank of Israel's vaults, were destroyed by fire. Purposely, workers, of the Bank threw packages of pristine notes, still in the original wrappers, into the fire. They did it mechanically, exactly in the same manner in which old and mutilated Israeli banknotes finish their career. It was the end of a story that never became more than a story — the story of Israel's "Occupation Money."

For several years those in charge of the Israeli central bank wished to dispose of the locked and sealed crates containing those "Occupation Notes". Vaults cost a lot of money to build, and storage space in them is at a premium. Again and again they queried "upstairs" — may we get rid, somehow or another, of those crates? And again and again the answer came down: Not yet. Rarely, when a new official came around to check, he opened one of those crates, only to gaze at notes the like of which he never saw. "*Leave them alone*", he would be told. "*Someday we will be permitted to burn this stuff.*" Permission was finally given in May 1978.

The story begins on June 7th 1967, the second day of the Six Day War. The Acting Minister of Finance, Ze'ev Sherf, and the Governor of the Bank of Israel, David Horowitz, meet in Jerusalem. The Finance Minister, Pinhas Sapir, was abroad to raise money. Wars cost a lot of it, and Sherf, as Minister of Trade and Industry, acted for him. Horowitz was in Rome to see a new School of Development Economics named in his honor when the war broke. He rushed back home the same day, hitch-hiking in a cargo plane that brought medical supplies. The two had lots to talk about. War financing, dealings with foreign banks and institutions, whether to bring home Israel's gold reserves, just to be on the safe side, and so on.

On top of everything, they were pre-

sented during their meeting with a new problem: which currency shall be in use in the Gaza Strip, occupied a few hours ago by the Israeli forces. They were not strangers to the problem, because in 1956 Horowitz had to decide exactly the same question. Maybe because of that experience, their decision was that Egyptian currency shall continue to be, pending further developments, sole currency in the Strip. Since nobody knew how much currency there was in the area, and how much it really needed, they decided, just in case, to order from the Government Printer what was called "*Emergency Money*". When the Gaza Strip was occupied in 1956, there were in the area only several tens of thousands of Egyptian Pounds in cash, and the determination to renew regular civilian economic activity led to placing the order for "*Emergency Money*".

Several days later, after the West Bank and the Golan Heights were occupied, the same decision was applied, almost by itself, to these "areas" as well.

Considerations were many and varied. Several government officials feared that the occupied territories will be swamped with banknotes smuggled in from Egypt, Jordan and Syria. Others worried about financing the costs of the occupation administration, while still others wished to use currency to limit the lines between the areas and the Arab countries as well as between them and Israel. There were objections to the use of Israeli currency in the areas. There was a fear the Israel Pounds might be smuggled via the occupied areas to world markets — and the Israeli authorities shall have to support their currency in these markets. Everybody remembered the losses to the Israeli economy because of the use of Israeli Pounds in the Gaza Strip in 1956.

Thus was born the decision to introduce a special currency for the occupied territories. Papers spoke no longer about "*Emergency Money*" but about "*Military*

WESTERN BANK MILITARY OCCUPATION MONEY

REVERSE SIDE



Currency". Bank of Israel officials and legal experts of the Army Chief Advocate's staff hunted all over the country for books dealing with the subject. Embassies abroad were requested to send post-haste materials — as the system of occupation currency was employed by both sides during World War II, and the system is recognized in international law. In those early days of June 1967, when peace *"was around the corner"* ("we are waiting for a phone call" said Dayan at that time) lawyers added yet another argument for issuing a special currency for the occupied territories. International law, they said, requires no "cover" for an occupation currency, and the question of responsibility for this "cover" is part of the peace negotiations. Until such negotiations take place, one side cannot use its currency to put pressure on the other side.

While the legal advisers were debating the fine points of the subject, a small group in the Bank of Israel began preparations for the issue of what by the last week of June came to be called *"Occupation Currency"*. It was not a simple problem. The preparation of a regular issue of Israeli banknotes is a process that takes, from the first thoughts about a new series until its issue, five to seven years. Here the time allowed was a few weeks. The Government Printer, in a seizure of optimism, ventured that it could finish the job of printing *"Emergency Money"* within a month.

People were missing. The personnel division of the Bank of Israel moved heaven and earth to find one of the Bank's people who was an expert in Arabic to prepare the Arabic texts for the new banknotes. When the man was finally located in his army unit and recalled to Jerusalem, he refused. History was a making, and he did not wish to miss his share. An order by the General Staff was required to bring him back to Jerusalem and to making another kind of history.

A firm of graphic artists in Tel Aviv was asked to prepare designs, without being told the purpose of the designs. But since the designs were the "Tower of David" or a view of the coast of El Arish,

they guessed what it was all about. Banknote paper was not available, so it was decided to use security paper ordinarily used for government bonds and the like. Vignettes were taken boldly from old Government of Israel bonds and obligations. Somebody even remembered that when Israel's first banknotes were printed in the U.S. by the American Banknote Co., old Chinese vignettes were used.

By the end of June the presses of the Government Printer were rolling — and it was realized that it wouldn't be enough. Further quantities of these notes were ordered in Belgium and the Netherlands — mainly because printing firms there could supply the order very fast. Things were done in a hurry. Some months later it was realized in the Bank of Israel that the work was given without a proper tender, as required by Israeli law. "What will the State Controller say?" But the Controller understood — and when the bills came, it turned out that the work was done at bargain prices — mainly because the notes were relatively simple and uncomplicated.

Meanwhile, the proposed issue for the Golan Heights exited quietly. It was realized that the small population there did not require a special note issue — and anyway, wants nothing else but the use of Israeli banknotes. Israelis by the thousands went, with permits and without them, but with Israeli pounds aplenty, to see for themselves the newly occupied areas. In the West Bank this monetary invasion was not felt so much. But the Golan Heights were swamped with Israeli Pounds, mainly in exchange for fruit sold the visitors from the South along the roads. *"One headache less,"* was the reaction in Mizpeh House, the Bank of Israel headquarters in Jerusalem.

Another headache that went away was the question of small change, coins. This was thought to be a problem first in the West Bank, later in the Gaza Strip. The intention was to issue paper "small change" for the West Bank, and "real" coins for the Gaza Strip. A local plant was asked to prepare blanks of aluminum for 1 and 5 piaster coins, and dies were ordered abroad — but by that time it was decided not to bother with coins.

The blanks were melted back into aluminum ingots.

By early July printing is going on. The text on their faces, long debated by lawyers and economists, says really nothing: "*Israel Defence Forces Command Western Bank Area 100 fils*" — or whatever value — and the signature of Uzzi Narkiss, Commander I.D.F. Forces Western Bank Area". The same formula was used for "*Israel Defence Forces Command Gaza Strip and North Sinai Area*", and here the signer was General Moshe Goren. The two generals were rather suspicious when requested to give their signatures "*blanco*". "My grandmother told me never to sign anything without reading it," quipped one of them. The meager text appeared in Hebrew, Arabic and English, while the signature and the signer's military title in Hebrew only — not without another legal wrangle.

Money, even occupation money and even military money, is not issued "just so". While the presses were rolling, the bankers and the military advocates were toiling to establish the legal basis for this issue.

In the middle of July the Cabinet Committee on Economic Affairs is asked to approve the issue of "*military scrip*", in quantities to be determined from time to time by the Committee, according to the needs of the area's economy and population. It was decided that the Minister of Defence will authorize the Army commander in each "area" to issue this currency under this limitation. The commanders were ordered to appoint "inspectors" for the actual work — these inspectors being Bank of Israel official mobilized for the purpose. Since currency needs some sort of formal cover, the two Army commanders issued above their signatures "obligations" — "I.D.F. Command Western Bank Area will pay the inspector of currency of the area, upon demand, such and such amount of Dinars in military scrip" — all done so that the inspector will be able to balance his books. So much currency issued against such obligations. The fact that the banknotes and the obligations were signed by one and the same person bothered nobody — or almost nobody. One area Commander

wanted firm assurances that his salary will not be attached for payment of these "*obligations*" come what may, "*even peace*", as he said.

Meanwhile, an "Order" was prepared, to be signed in the case of the West Bank by General Narkiss. This order established the occupation Dinar together with the Jordanian Dinar as legal tender in the West Bank area. The occupation Dinar was defined simply as a military currency in denominations of 50, 100 and 500 fils, the Fil being one thousandth of the military Dinar. Then came the usual strictures — nobody but the Central Bank of Jordan can issue Dinars, nobody but the Area Commander can issue military Dinars, and anybody trying to compete with either will be subject to arrest, fine or both. Anybody refusing to accept either in lawful payment also subject . . . etc. A similar order was prepared for the Gaza Strip and North Sinai.

The Government Printer printed in Jerusalem emergency - occupation - military notes of 50 and 100 fils for the West Bank, and of 5, 25 and 50 piaster for the Gaza Strip and Sinai. Notes of 500 fils for the West Bank and of 1 Pound for the South were printed abroad. Also ordered abroad were notes of 1 and 5 Dinars for the West Bank and of 5 Pounds for the Strip — but these were not printed in quantities. While the wrapped packages from the Government Printer and from abroad made their way to the vaults of the Bank of Israel in Jerusalem, things were happening outside.

First came the question of the exchange rate. This was a problem in the Gaza Strip. The Jordanian Dinar was linked to the Pound Sterling, and except for the first two days of the war, the Jordanian Central Bank in Amman never ceased exchanging Dinars for sterling, so that compared to the Israeli Pounds, the Dinars were "hard currency" indeed. The Egyptian Pound was a different kind of coin. Its official rate of exchange was high, but in the markets was worth much less. At the eve of the Six Day War it was traded in Beyrouth at about \$1.10 — less than half the official rate. In the Strip itself, the rate was even lower. On June 11th the Government authorized the

Minister of Finance and the Governor of the Bank of Israel to determine the exchange rates, and here started a whole series of convolutions: the Egyptian Pound started on June 15th being worth IL. 3, going later up and down, mostly up, in a very complicated manner. So complicated, that when on July 19 the Egyptian Pound reached IL. 6, people began thinking second thoughts about the advisability of a special currency for the area, with the necessity of establishing exchange rates and all the rest.

While officials were pondering, the Israelis brought their own pounds to the "areas" in huge quantities. On a single day of June 1967 Zvi Offer, the first military commander of Hebron, later killed fighting guerrillas in Wadi Kelt, counted no less than 70,000 Israeli visitors to the city. That was in June, when one needed permits to enter the "areas". Later, when the permits were abolished, or rather crumbled under the pressure, everybody went to see the other side of the "green line". Between August and November 1967 more than 2 million Israelis visited the West Bank. During August alone they left in the West Bank, according to conservative estimate, IL. 25 million — all in cash. Not for nothing the impression in Nablus was that there are, there must be, at least 10 million Israelis. Then came the civilian "invasion" of Sinai, whose Bedouins, smugglers for generations, accepted the Israeli Pounds without question. Last to "fall" was the Gaza Strip, simply because here the permit system for visits held longest. But by summer the Israeli Pound, even without legal sanction, was de facto tender in the "areas".

Meanwhile, the fact of the "open bridges" over the Jordan was established, thus putting to rest the basic reason for the introduction of the occupation currency — isolating the economies of the "areas". No isolation was possible while the "green line" was trodden by thousands of Israel visitors on one side, while the open bridges carried commerce on the other side.

Levi Eshkol, Prime Minister of Israel, heard about the occupation currency during some cabinet discussions in July. He thought it was just an idea, not something carried out. Eshkol, more than others, was attuned to international implications. When he realized the notes were printed and ready for issue, he stopped the whole thing. "I want to think about it," he said. "I don't want anybody to say we tried to milk the areas with these pieces of paper." Later, he decided to abandon the plan. On July 31, 1967, by "Order No. 76," the Israeli Pound and the Jordanian Dinar were declared legal tender in the West Bank. The Egyptian Pound was declared legal tender in the Strip and Sinai, to be replaced later when supplies ran out by the Israeli Pound.

And so, all that remained were the sealed and locked crates of printed notes in the Bank of Israel vaults.

Again and again, there were attempts to persuade the Bank to "make money" out of the notes by selling sets to collectors. Governors, Prime Ministers, State Controllers objected, and the attempts were rebuffed, only to be renewed again and again, until the end came in 1978. With the exception of the few official samples kept by the Bank of Israel, the whole lot were destroyed.

Kolelim Cheque

Continued from Page 10

in Jerusalem. Not one letter in Hebrew, surprisingly.

Another point is the denomination — Kronas, not piastres or Napoleons as usual, for the simple reason that it was due to be cashed abroad, in Vienna. Mr. Golomb, to whom the cheque was drawn,

it is said, was the head of the Gmilit Hasadim (Charity) lending institution. We should mention, also, the fact that the Bank of Rothchild was involved. The time was 1915, that is to say, in the middle of World War I. The "Jewish Community" which is signed on the cheque is "Kolel Shomrei Hahomot Batei Ungarn," or in short "Kolel Ungarn".

It would be logical to conclude that other Kolelim may have also used cheques, in addition to promissory notes.

COINS OF ANCIENT ISRAEL

by David Hendin



Recently the famous Bloomingdale's department store asked me to develop three different displays of the "Coins of Ancient Israel" for three of their main stores. The coins are to be shown in the first two weeks of May in Bloomingdale's stores in New York City, Jenkintown, and Tyson's Corner.

As one of the exhibits I chose the "City Coins of Ancient Israel."

I thought that Shekel readers would be interested in some of the fascinating information I came upon in my research on 15 of Israel's ancient "coin cities."

AELIA CAPITOLINA was founded by Hadrian upon the ruins of Jerusalem which he destroyed in 135 A.D. Jews were forbidden even to approach the city, which Hadrian gave his family name (Aelius). Today Jerusalem is capital of the State of Israel, but the Roman Empire, which once lorded over it, fell more than 1,500 years ago.

AKKO-PTOLEMAIS. Paul stopped here on his final trip to Jerusalem: "We came to Ptolemais, and saluted the brethren, and abode with them one day." (Acts 21:7)

The city has had 17 sieges recorded in history. In 1798 Turkish soldiers withstood Napoleon's siege. Now known as "Acre" the city's present site dates back to the fourth century B.C.

ASHKELON. "Tell it not in Gath, Publish it not in the streets of Ashkelon, Lest the daughters of the Philistines rejoice . . ." (2 Samuel 1:20)

Ashkelon was one of the five famous coastal cities of the Philistines. Today Ashkelon is a resort town with magnificent parks and beaches. In 1967 and 1968 when I was a "Six-Day War" volunteer, I lived just outside of Ashkelon.

CAESAREA. "And the next day we that were of Paul's company departed, and came unto Caesarea." (Acts 21:8)

Caesarea was the headquarter city of the

Roman procurators, including Pontius Pilate. Caesarea today is a popular resort and tourist attraction.

DORA. The King of Dor was smote by Joshua: "the king of Dor in the region of Dor . . ." (Joshua 12:23)

In antiquity Dora was a center for producing the "royal purple" dye that was extracted from a tiny shellfish found along the coast. Today Dor, or Tantura, is one of the nicest swimming beaches in all of Israel.

ELEUTHEROPOLIS. Septimius Severus visited this city and granted its residents special privileges. "Eleutheropolis," means "City of Liberty." Beautiful mosaics from the Roman and Byzantine periods were found here. Now called Beit Guvrin, the ruins are seven miles east of Qiryat Gat.

GAZA. "He smote the Philistines unto Gaza and the borders thereof . . ." (2 Kings 18:8) Gaza was one of the five coastal cities of the Philistines.

JOPPA. "But Jonah rose up to flee . . . and he went down to Joppa . . ." (Jonah 1:3)

Joppa became Jerusalem's seaport under Solomon. It is still a major seaport city today, known as Jaffa — the port from which the world famous Jaffa oranges are shipped.

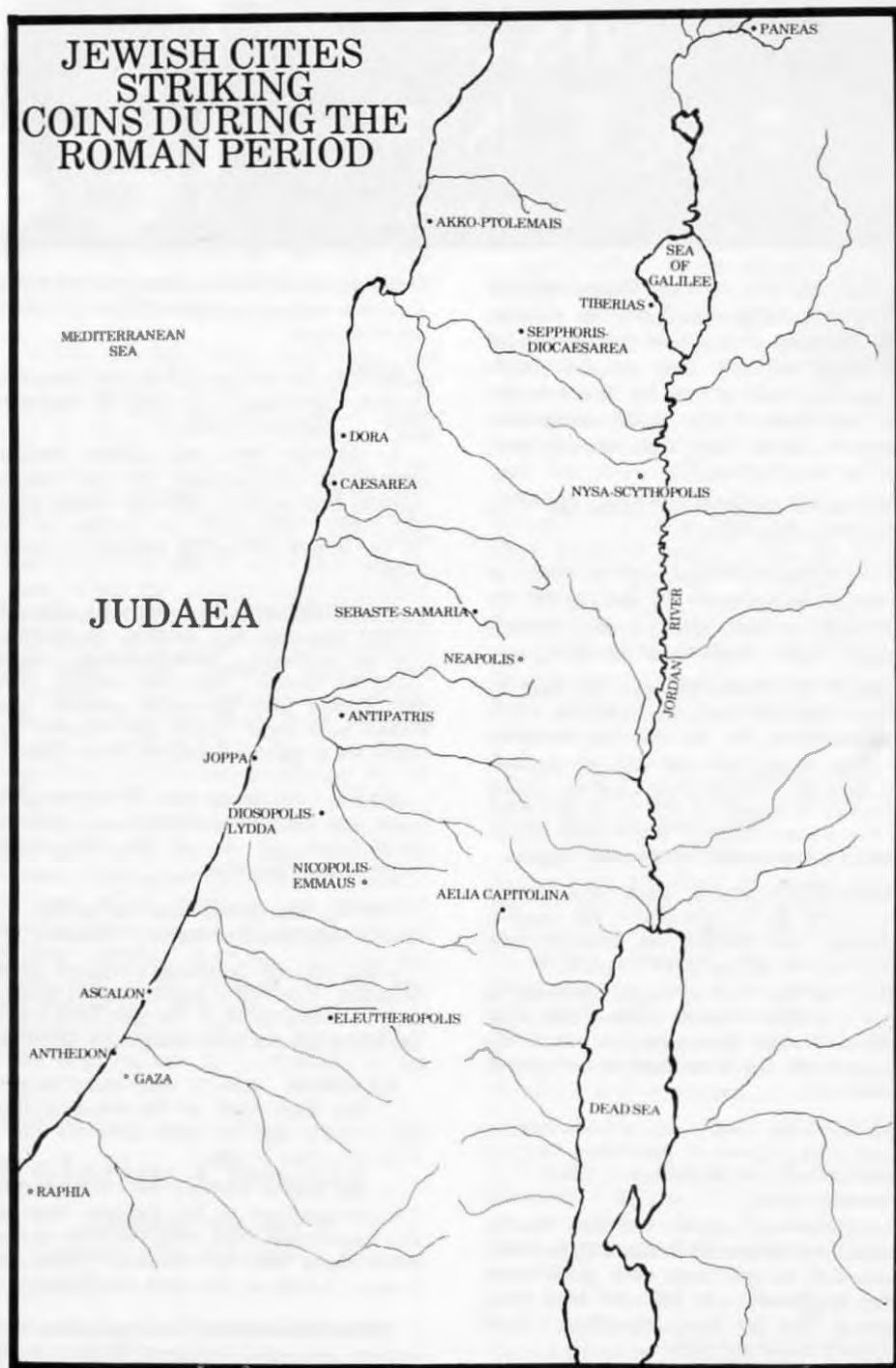
NEAPOLIS. "And it shall come to pass . . . that thou shalt set the blessing upon Mt. Gerizim and the curse upon Mt. Ebal." (Deuteronomy 11:29)

In the fourth century B.C. a Samaritan Temple was built on Mt. Gerizim. Even today Samaritans come each Passover to sacrifice sheep for the occasion. Today the town is known as Shechem or Nablus.

NICOPOLIS-EMMAUS. "And when they arrived they encamped near Emmaus in the plain." (I Maccabees 3:40)

Here Jesus appeared to two travelers on the evening of the resurrection. The ruins lie near Latrun on the road from Jaffa to

JEWISH CITIES STRIKING COINS DURING THE ROMAN PERIOD



Jerusalem about nine miles southeast of Lydda.

NYSA-SCYTHOPOLIS (Beth-Shean). "And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the broad place of Beth-Shean . . ." (I Samuel 21:12)

Named "Nysa" by the Seleucids in the second century B.C. to commemorate the nurse of Dionysus, who legends say was born there. Today Beth-Shean is a city of 15,000 people, 15 miles south of the Sea of Galilee. The ancient town was inhabited in 3,000 B.C. and there are 18 levels of settlement in the tell.

PANIAS (Caesarea Philippi). "When Jesus came into the coasts of Caesarea Philippi . . ." (Matthew 16:13)

Panias was named after Pan, Greek god of forests, meadows, flocks, and herds. Later the city was again built up by Herod Philip II. Still later, Agrippa II renamed it Neronias after the emperor.

Known today as Banias, the picturesque area near the base of Mt. Hermon is popular with tourists. In the hills rising above clear, cold springs, one can still see niches carved in the rocks, where statues of Pan stood in ancient times.

SEBASTE-SAMARIA. "So shall the children of Israel that dwell in Samaria escape with the corner of a couch, and the leg of a bed." (Amos 16:23)

In 30 B.C. Augustus gave the city to Herod the Great, who named it in his honor. (Sebastos is Greek for Augustus.) Ruins of Herod's city can still be seen in Sebaste today.

SEPPHORIS-DIOCAESAREA. Tradition holds that Anna and Joachim, parents of Mary, mother of Jesus, lived in Sepphoris, and Mary herself was born here.

During the first four centuries A.D. Sepphoris was capital of Galilee. It was a major spiritual center for the Jews, and home of great Talmudic scholars. The **Mishna** was compiled here.

TIBERIAS. "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias." (John 6:23)

In 400 A.D. the Jerusalem Talmud was compiled in Tiberias. The hot springs of Tiberias have been known for their healing powers since ancient times, and this is why Hygieia, goddess of health, adorns some of the city's coins. One can bathe today in the natural hot springs. © 1979 by David Hendin

EINSTEIN MEDAL

The Israel Government Coins and Medals Corporation has decided to commemorate Albert Einstein's Centenary by issuing a State Medal struck in silver 45 mm. and bronze 59 mm.

Designed by Nathan Karp, the medal depicts, on the obverse, the portrait of Albert Einstein, taken from the relief by B. Sturm van der Berg, at the entrance to the Mathematics Institute of the Hebrew

University. The reverse of the medal depicts a facsimile of Einstein's handwriting: a mathematical formula.

The medal was issued on the occasion of the Einstein Centennial Symposium, held in Jerusalem in March under the auspices of the Israel Academy of Sciences and Humanities, the Van Leer Jerusalem Foundation, the Hebrew University and the Jerusalem Foundation.



A.I.N.A. 11th Study Tour

By MOE WEINSCHEL

EXCITEMENT WAS in the air from the start of AINA's 11th Study Tour to Israel. President Jimmy Carter was in Israel as we boarded our plane and his peace mission was the prime topic of conversation. As we took off, we learned that we were not going to Jerusalem (Hilton) but were diverted to Tel Aviv Sheraton. Veteran tour leader Morris Bram took the disturbing news in stride, and the usual smooth operations continued. The tours were rescheduled to meet the hotel change and those who had to be at the First International Israel Coin Convention in Jerusalem did some hectic commuting for three days.

The "Jerusalem International Numismatic Meeting" was scheduled to open Sunday afternoon, March 11. Sunday morning was spent setting up the exhibits and getting ready for the convention. That evening the entire tour was brought by bus to Jerusalem for the opening ceremonies and the reception that followed at the "Binyaney Haoomah" Convention Center. By Tuesday, Jimmy Carter left for Cairo and that evening we checked into the Jerusalem Hilton for a shortened stay. In spite of the tight security and frequent road closings (every time Jimmy Carter moved), the show went on.

Tuesday afternoon we attended a luncheon hosted by the Bank Hapaolim. Later that afternoon we attended the Educational Forum (English) featuring Yaacov Meshorer with a slide presentation, then Yosef Dotan with a talk on Modern World Coin Collecting. This was capped by our own U.S. "International Editor of Coin World" David Alexander on Trends In Numismatics.

It must be said that Rafi Aldor, Assistant Director of IGCAM and his crew did an outstanding job under very trying circumstances. In spite of it being a "first time" everything was done well and covered in detail.

The security was something we could envy in the States. The jump-suited guards

carrying "ouzies" checked each visitor thoroughly and patrolled constantly. One was always aware of their presence. At night, guard dogs roamed the convention area, bourse and exhibit floors.

The exhibit area was well lighted and the dealers had ample space which included extra show cases at the sides of each booth. There was a truly international representation among the dealers: Seaby from England; T. Rieger from W. Germany; J. J. Van Grover, Jonah Shapiro, Claude Anselm plus a good mixture of Israeli coin and medal dealers from Tel Aviv, Jerusalem and Givat Shmuel and a busy booth staffed by IGCAM.

The exhibits were outstanding. The "Kagan-Maremba" complete Israel collection was on display and attracted the most comment and attention. The competitive exhibits also had a good audience.

First prize was taken by Israeli collector-dealer Shalom Renan. Second went to Dov Genachowsky, the outstanding Israeli writer and numismatist. Our own Stanley Yulish took third prize. The judges had a difficult time making their decisions and their method of judging is somewhat different than the standards we adhere to.

The U.S. was well represented in the exhibits by previously mentioned Stanley Yulish (third prize), Frank Stickel (Long Island), Morty Zerder (Long Island), Lena Bram and Morris Bram (Fla.), Ed Schuman (Miami, Fla.) and Ron Oppenheim (New York City). In addition there was an exhibit from the I.N.S. of Long Island (AINA club exhibit winner—three times) showing all the medals, PNCs and overstrikes of the New York Metropolitan area INS clubs. These included I.N.S. of Long Island, Queens, Brooklyn, New York, New Jersey, Central Jersey, South Jersey and Connecticut.

Tuesday night we attended a reception hosted by Jerusalem Mayor Teddy Kollek. He presented the winning awards



and the beautiful certificates that were given to each exhibitor. Teddy Kollek's contagious geniality livened up the affair and he reminded us that he was the "mid-wife" if not the parent of modern Israeli numismatic issues. The reception was followed by a tour of the Jerusalem Museum led by our old friend Yaacov Meshorer.

Wednesday was a regular tour day that was climaxed by a gala convention banquet at the Hilton in Jerusalem. This banquet concluded the "Jerusalem International Numismatic Meeting" and the principal speaker was David Rivlin, one of Israel's foremost diplomats. Naturally his topic was the then pending peace treaty with Egypt and its meaning to Israel and the rest of the world.

Thursday the tour got to Tiberius and the following weekend in Haifa. At Haifa we had dinner and reception with members of the Haifa Israel Coin Club. The speaker was one we never tire of, namely David Hacohen, the grand old man of Israel politics. Eli Semmelman, Sam Lachman, numismatists and writers, and Dr. Ben Ari of the Haifa Maritime Museum were also there. After gifts were

exchanged between Morris Bram and the celebrities (and cigars for David Hacohen) we socialized together.

By Sunday we were back at Tel Aviv and the tour continued. We visited the Golan, Rosh Hanikra, and the friendly fence. We were followed by Israel coin dealers at every hotel.

The last day, Tuesday, ended with a banquet at the Tel Aviv Sheraton with outstanding Israelis in attendance. I had the privilege of being seated with Ari Kindler of the Tel Aviv "Haaretz" Museum, Kadman Numismatic Section, and his lovely daughter. Also at the table were Mr. and Mrs. Dov Genachowsky, he is a noted Israeli numismatist and contributor to *The Shekel*.

The many details of the AINA 11th Annual Study Tour can be followed elsewhere, but the wonderful feeling of visiting the Holy Land cannot be passed on with mere words. Then too, we were there during some very historic times. None of us will ever lose or forget the taste of "milk and honey" that had as its finale a peace treaty, and to quote "an end to war."

THE JERUSALEM INTERNATIONAL NUMISMATIC MEDAL



The Jerusalem International Numismatic Medal was an officially commissioned State Medal. The obverse shows an array of coins and medals issued by the I.G.C.M. around the name of the convention. The reverse, a replica of a Crusader's coin of Jerusalem of the 12th century, depicting the Tower of David. The inscription reads "TURRIS" (Tower) and the inscription "David's Tower" in Hebrew and English. This is a limited mintage medal, available only from A.I.N.A. in the United States.



SAMUEL LACHMAN

Egyptian Coinage Used In Palestine 1917 - 1927

PART 4

Continued from Mar.-Apr. 1979 Issue

By SAMUEL LACHMAN, Haifa

THE COINS OF SULTAN AHMAD FUAD.

Ahmad Fuad succeeded his brother as sultan on 9 October 1917. The British Protectorate was terminated on 28 February 1922. The Sultan became King Fuad I on 15 March 1922.

Only three silver coins were struck in the name of Sultan Ahmad Fuad. They were struck at the Mint, Birmingham, and have the "H" mint mark at the bottom of the reverses. The alloy, diameters, and weights of the coins are the same as those of the coins of Hussein Kamil. The obverse of the coins is inscribed in Arabic:

*The Sultan
Fuad
1335*

The reverses have the same inscriptions as those of the preceding reign. The date is 1920, and in Arabic 1338.

Struck in	Coins dated	10 piastres (Fig. 46)	5 piastres (Fig. 47)	2 piastres (Fig. 48)
1920	1920	30 000	400 000	2 545 000
1921	1920	470 000	600 000	275 000

THE COINS OF KING FUAD I.

Sultan Fuad became king Fuad I on 15 March 1922. He died on 28 April 1936.

Only the coins struck between 1922 and 1927 were official coins in Palestine.

The following coins were minted during this period:

Gold:			
500 piastres	36 mm	42.500 g	
100 piastres	24 mm	8.500 g	
50 piastres	20 mm	4.250 g	
20 piastres	15 mm	1.700 g	
Silver:			
20 piastres	40 mm	28.00 g	
10 piastres	33 mm	14.00 g	
5 piastres	26 mm	7.00 g	
2 piastres	19 mm	2.80 g	
Copper-Nickel:			
10 millièmes	23 mm	5.5 g	
5 millièmes	21 mm	4.0 g	
2 millièmes	18 mm	2.5 g	
Bronze:			
1 millième	23 mm	4.5 g	
½ millième	20 mm	3.5 g	

The alloy used for the coins was the same as that used for the previous issues,



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with the exception of the initial mintings of the 500, and 100 piastres coins. These were struck in gold/silver/copper alloy, i.e. 875 gold, 75 silver, and 50 copper, in order to give the coins a greenish tinge, as asked for by the king (22). The coins have Arabic inscriptions only. The 1 millieme in bronze was authorized according to a law dated the 9 Sha'ban 1343/4 March 1925 (23).

All coins have on the obverse the effigy of King Fuad I to right in civil clothes. At left is an engraver's initial which escaped so far identification (Fig. 49). At right is the marginal inscription in Arabic: Fuad the First, King of Egypt.

The reverse of the gold 500 and 100 piastres coins show in center within a plain circle the inscription: The Egyptian Kingdom. At top, between the outer and inner circles are the denominations. Below between the circles are the dates 1340 and 1922. There are three stars between each of the inscriptions. The 50 and 20 piastres gold coins have the same inscriptions, but no inner circles. The dates are 1341 and 1923.

The silver coins have the inner circles, but no stars. Denominations as before, and the years 1341 and 1923.

The copper-nickel 10 millieme coin

shows on the reverse the following inscription in Arabic:

Kingdom
Milliemes
1924 10 1342
The Egyptian

The 5 and 2 milliemes coins are similar, with numerals 5 or 2 in center and the world for milliemes below the numerals.

The reverse of the bronze 1 millieme coin has at left "The Egyptian", at right "kingdom". At top: 1342, in center 1, below Millieme, and at bottom 1924. The ½ millieme coin reads as follows:

1924 - 1342
½
Millieme
The Egyptian Kingdom

The coins were struck at the Royal Mint, London, and at the Mint, Birmingham, as shown in the tables. The Birmingham coins have the mint mark "H" at the bottom of the reverses. The gold and silver coins are reeded. The mintage tables are based on the Annual Reports of the Deputy Master and Comptroller of the Mint, London.

MINTAGES.

Gold Coins struck at London.

	500 piastres (Fig. 50)	100 piastres (Fig. 51)	50 piastres (Fig. 52)	20 piastres (Fig. 53)
Coins dated	1922	1922	1923	1923
Struck	in			
1923	1 200	18 000	6 000	10 000
1924	200	1 000	6 000	27 500
1925	—	—	—	20 000
1926	400	6 000	6 000	7 500



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Silver Coins

Struck at	In	Year On Coins	Mintage
Silver 20 piastres (Fig. 54)			
London	1923	1923	100 000
Birmingham	1925	1923	50 000
Silver 10 piastres (Fig. 55)			
London	1923	1923	400 000
Birmingham	1925	1923	500 000
"	1926	1923	500 000
Silver 5 piastres (Fig. 56)			
London	1923	1923	800 000
Birmingham	1925	1923	800 000
"	1926	1923	1 000 000
Silver 2 piastres (Fig. 57)			
Birmingham	1924	1923	2 500 000
Copper-Nickel 10 Milliemmes (Fig. 58)			
London	1924	1924	2 000 000
Copper-Nickel 5 Milliemmes (Fig. 59)			
London	1924	1924	6 000 000
Copper-Nickel 2 Milliemmes (Fig. 60)			
Birmingham	1925	1924	3 000 000
"	1929	1924	1 500 000
Bronze 1 Millieme (Fig. 61)			
Birmingham	1925	1924	3 000 000
"	1926	1924	3 500 000
Bronze ½ Millieme (Fig. 62)			
Birmingham	1925	1924	2 000 000
"	1926	1924	1 000 000



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- (1) A detailed description of the Palestine campaign is given in: George MacMunn and Cyril Falls. *Military Operations Egypt & Palestine. From the Outbreak of War with Germany to June 1917.* HMS Stationery Office, London 1928.
- Cyril Falls. *Military Operations Egypt & Palestine. From June 1917 to the end of the War.* 2 Vol. HMS Stationery Office, London 1930.
- (2) See: Samuel Lachman. *The Egyptian Coinage 1885-1914.* Numismatic Circular, Vol. 82 No. 3 (Mar. 1974), pp. 101-103, and No. 4 (Apr. 1974), pp. 142-143.
- (3) Ahmad Fuad Pasha. *La Monnaie Egyptienne.* Paris 1914. p. 75 ff.
- (4) *ibid.* pp. 99-104.
- (5) *ibid.* p. 81
- (6) *ibid.* pp. 81/2
- (7) *ibid.* p. 89. — The 50 piastres coins were those minted before 1885.
- (8) *ibid.*, pp. 87/88.
- (9) Hugo Hammerich. *Die Deutschen Reichsmünzen.* Berlin 1905. p.86.
- (10) Yacoub Artin Pasha. *Note sur deux curiosités numismatique de l'Egypt moderne.* Bulletin de l'Institut d' Egypte. Série V, Vol. II (1908), pp. 88.
- (11) Hugo Hammerich, l.c.
- (12) *Mitteilungen des K.K. Finanzministeriums*, 20 Jahrgang (1914), p.227.
- (13) *Mitteilungen der Numismatischen Gesellschaft in Wien*, Vol. XVI, Nr. 113-116 (May-Aug. 1936), p. 297.
- (14) *Coins of Egypt.* Coin Collector's Journal, Vol.10, No.4 (July-August 1943), p.84.
- (15) E.v. Zambaur. *Manuel de Généalogie et de Chronologie pour l'histoire de l'Islam.* Hannover 1927. (Reprint Bad Pyrmont 1955), p. 107.
- (16) F. Pridmore. *Notes on Colonial Coins.* The British Protectorate of Egypt. Numismatic Circular, Vol. 72, No. 9 (Sept. 1946), pp. 196/7.
- (17) Hussein Abd-ul Rahman. *Al-Umlat al-misriyye (Egyptian Currency)* Cairo 1945 (in Arabic), p.96.
- (18) *ibid.*, p.113.
- (19) John Harvey Rowntree was also the designer of the first postage stamps of the Egyptian Expeditionary Force in 1918.
- (20) F.Pridmore, loc.cit.
- (21) Sylvia Haffner. *The History of Modern Israel Money.* Tarzana, Calif. 1970, p.191.
- (22) Howland Wood. *The Coins of Fuad.* Coin Collector's Journal, Vol.3 No.4 (July 1936), pp.74, 75, 85.
- (23) Hussein Abd-ul Rahman, l.c., p.124.

Israel's First Coin . . .

A NUMISMATIC TREASURE

By Fred Bertram
Secretary
The Judaic Heritage Society



Of all the coins of Israel, the first was the most disappointing. Mandatory Government rule of Palestine had ended. The British left on May 15, 1948. The same day — the State of Israel came into being. The same day — armed forces of Egypt, Iraq, Syria, Lebanon and Trans-Jordan marched into the new nation, all with the same aim, to choke off the first Jewish sovereign breath in two thousand years.

For months afterward, Israel, being a bit busy with other things, had no independent money. Then, Kadman⁽¹⁾ tells us, the Finance Ministry decided to experiment with local minting of new coins according to designs proposed by the Israel Numismatic Society. A Tel-Aviv factory got the job of producing the new country's first coins, the 25 Mils, in aluminum. But daily production proved too low. Technically and artistically the coins proved disappointing. It was decided not to issue them at all. Then small currency was found to be getting scarcer daily. Finally the Government decided to put the 25 Mils coins into temporary circulation. Thus the State of Israel's first coin went into trade, 42,000 pieces bearing the year of Israel's birth, the Hebrew year 5708 (1948) — the only coin bearing the year of Israel's birth, the first Jewish coin minted for trade in Jerusalem

since the city fell to Rome in 135 C.E. (A.D.)

But if Israel's first coin was a technical and artistic disappointment, it was, and is, a numismatic treasure. In his chapter on "The Degree of Rarity of Israel's Coins," Dr. Kadman⁽¹⁾ wrote:

"Of the 25 Mils coin dated 5708, only a very limited number had been minted. As the first coin issued by the State of Israel, it was very much sought after, not only by collectors, but also by many people who wished to keep it as a memento. This coin, therefore, has become very rare."

It was not mere artistic caprice that led to the selection of the symbol of the grape clusters for Israel's first coin. There was a purpose. The inspiration came from coins of the revolt of the Jews against Rome, known as the Bar-Kochba War, 132-135 C.E. (A.D.) Neither was it random selection that led Bar-Kochba to pick the same symbol for some of the coins of this war for the liberation and freedom of Jerusalem. There was a reason then, as later—and the reasons were similar.

On the first page of The New American Library (Signet Books) edition of *JEWS, GOD and HISTORY*, by Max I. Dimont, appear these words:

"A civilization is born, reaches its maturity, and dies. This is the pat-

tern of history. So it was with the Babylonians, the Persians, the Romans. WHY NOT THE JEWS? How have the Jews survived throughout four thousand years of human history? Why has this small band of people continued to exert such influence on so many civilizations? From their ranks have come Moses, Christ, Spinoza, Marx, Freud, Einstein. What is the vitality that flames among the Jewish people contrary to every historical precedent?

Max Dimont asks and answers these questions in an engrossing, trenchant survey that examines Hebrew history from the nomad forefather Abraham, who went forth from the city of Ur, to the modern State of Israel."

Then in his entertaining and scholarly work, Max Dimont himself capsules an answer in these words:

"All civilizations we know about left a record of their history in material things . . . But we know of the Jews in ancient times mostly from the ideas they taught and the impact which these ideas had upon other people and other civilizations . . . The paradox is that those people who left only monuments behind as a record of their existence have vanished with time, whereas the Jews, who left ideas have survived."

What has this to do with the 25 Mils coin of 5708 and its symbol of the grape cluster? Simply this: In the propagation of ideas, including the task of keeping the propagated ideas everlasting alive, a symbol can be a vital force. The Hebrews used symbols to the full. And for perpetuating symbols through the ages, coins of metal have proven their everlasting abilities. It is possible to hold in one's hand, now, a two-thousand-year-old bit of metal bearing a symbol of Hebrew economics and ritual that was itself two thousand years old when Bar-Kochba chose it for some of the coins of 132-135 C.E. (A.D.)

Thus the grape-cluster symbol on Israel's first coin takes us back to the same symbol on the earlier coins and invites study of the turbulent and interesting period of the last time the Jews fought Rome and of the legacy of ideas left by the Hebrews of earlier times. Why did Israel select the grape cluster and other ancient coin-symbols? As Kadman explains:

"To revive the ancient Jewish coins and to underline in this way, the living connection between the new state of Israel and the past of the Jewish people."

By reviving the ancient Hebrew coin symbols on the coins of twentieth-century commerce, the State of Israel, in a sense, made history a living thing — physically reminding the busy builders of the new nation of the import of their job. A further reason for the grape cluster and other agricultural symbols on the modern coins was, according to Kadman, to symbolize the land of Israel and its fertility.

The Bar-Kochba coins, it seems, were also propaganda pieces intended to play a part in exhorting the people of Jerusalem to all-out effort. The Jews were fighting for Jerusalem and their lives. They were also fighting to preserve a civilization. The idea, apparently, was to provide constant reminders of Jewish life, a life thought threatened with extinction. The coin symbols were to aid in shoring up what history has seen as synonymous with the Jewish people—a will to survive as Jews. So the expert die-sinkers and engravers of the Jerusalem mint were put to work to fashion the symbol of the grape cluster and others, little knowing their designs would appear again in Jewish coinage, 1800 years later, on the coins of modern Israel.

But how did the cluster of grapes grow into a symbol of Jewish life and ritual and thus become a fitting symbol for Jewish sovereign coinage? Although there are many references to grapes and the vine in the bible, one reference to the grape cluster stands

out above all others. Strangely enough, this reference seems to have been overlooked in numismatic studies of Jewish symbols on ancient Jewish coins. For knowledge of the existence of the other biblical references in this monograph, I am indebted to Romanoff⁽²⁾ For knowledge of the existence of probably the paramount reference, I am indebted to Rabbi S. T. Swirsky of the Israelite Center and Temple, Miami, Florida. After reading the first draft, Rabbi Swirsky commented: "You have left out the most important of all! Why didn't you come to me first?"

The first tangible physical evidence of the nature of the Promised Land to be seen by the children of Israel in the wilderness was a cluster of first-ripe grapes, apparently so heavy that it had to be borne "upon a pole between two." Fitting, therefore, seems the grape cluster as a symbol for the first coin denoting the twentieth-century return to the Promised Land and Jewish sovereignty in modern Israel. The story is told in Numbers 13:1-27. Omitted sections in the following are indicated by . . .

"And the Lord spoke unto Moses, saying: 'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them' . . . And Moses sent them to spy out the land of Canaan, and said unto them: 'Get you up here into the South, and go up into the mountains; and see the land, what it is . . . And be ye of good courage, and bring of the fruit of the land.'—Now the time was the time of the first-ripe grapes.— . . . And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a pole between two . . . That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.—And they returned from spying out the land at the end of forty

days . . . And they told him, and said: 'We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of the land.'"

Today in the United States and in Israel and other countries, the picture of the two men bearing the huge cluster of grapes between them on a pole is perpetuated wherever the wine of Israel is sold.

Grapes and the vine and the juice of the grape enter recorded human history early in the bible. The husbandry of the vineyard is noted after the flood. *Gen. 9:20* - "And Noah the husbandman began, and planted a vineyard."

This stone carving of a grape cluster is of the ancient synagogue at Capernaum.



Isaac, when he blessed Jacob, thinking him his son Esau, apparently considered the vineyard one of the blessings of the earth. *Gen. 27:28* -

"So God give thee of the dew of heaven,

And of the fat places of the earth,
And plenty of corn and wine."

Moses apparently ranked the vine third among the fruits of the land. *Deut. 8:7, 8* - "For the Lord thy God bringeth thee into a good land . . . a land of wheat and barley, and vines . . ."

So it is not surprising to find the grapes among the Temple offerings of first-fruits. In the Mishna, (part of the Talmud) we read in the chapter "Bikkurim," (first-fruits) III:3 - "Those who lived near brought fresh figs and grapes. But those from a distance brought dried figs and raisins." ("near" is considered to mean Jerusalem.)

Within the Temple we find wine as an offering on the altar: *Lev. 23:9, 10, 13* - "And the Lord spoke unto Moses, saying: Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest . . . and the drink-offering thereof shall be of wine, the fourth part of a hin."

Numbers 15:5 - "and wine for the drink-offering, the fourth part of a hin, shalt thou prepare with the burnt offering or for the sacrifice, for each lamb."

Golden vines and grapes also adorned the Temple entrance, we learn from perhaps the only existing record of a man who was there. Flavius Josephus (38-100 A.D.) in his meticulously-detailed description of the Temple, *Chapter 5, Wars of the Jews*, described the gate: "all over covered with gold, as was its whole wall about it; it had also golden vines above it, from which clusters of grapes hung as tall as a man's height."

In the writings of the prophets we find grapes and the vine as symbols of Israel.

Hosea 10:1 -

"Israel was a luxuriant vine,
Which put forth fruit freely:"

Jeremiah 6:9 -

"Thus saith the Lord of hosts:

They shall thoroughly glean as a vine

The remnant of Israel;

Turn again thy hand

As a grape-gatherer upon the shoots."

Isaiah 5:7 -

"For the vineyard of the Lord of hosts is the house of Israel

And the men of Judah the plant of His delight."

Hosea 14:8 - (Israel) "shall blossom as the vine;"

Romanoff⁽²⁾ reminds us that grapes and the vine have in early times signified blessing and fertility. *Psalms 128:3* - "Thy wife shall be as a fruitful vine . . ."

Genesis 49:22 -

"Joseph is a fruitful vine,

A fruitful vine by a fountain;

Its branches run over the wall."

In Jewish art, Romanoff also tells us, grapes and the vine were seen on the mosaics and sculptures of the early synagogues, early burial places and tombstones and on Jewish illuminated manuscripts.

* * *

Look again at the grape cluster on modern Israel's first coin. You are looking at a facsimile of a design made in Jerusalem nearly two thousand years ago. Think of how the same symbol grew into Jewish life from two thousand years before that. What's in a coin? A few grams of metal or the voice of a witness to history? The choice is yours!

(1) - ISRAEL'S MONEY by Leo Kadman. New edition 1963.

(2) - Jewish Symbols on Ancient Jewish Coins by Paul Romanoff.

THE GHETTO LITZMANNSTADT AND ITS MONEY

by *David Atsmony*

Lodz — the second largest city in Poland — had been known until World War II for its very fine textile industry. This city used to be called the "Polish Manchester."

The Jews in Lodz, a minority of about 200,000, held a key position in the textile industry of this city and its trade.

Soon after the Nazi invasion of Poland the name Lodz was changed by them to Litzmannstadt, in memory of a German general who won a victory near Lodz in the First World War and later was among the first high-ranking commanders to join the Nazis.

When the Nazis entered Lodz, the darkest days of the Middle Ages returned to the Jewish population. They were deprived of all civil rights, and robbery, manslaughter and banditry were their daily fate.

In February, 1940 all Jews were confined to a special quarter surrounded by a high wall of barbed wire. This was the "Ghetto Litzmannstadt."

It is interesting to note that the meaning of the word "gietto" in Italian is: a "gun foundry." In the 16th century the so-called "Jewish Quarters" in Venice were located near a famous iron foundry.

By order of the German authorities special notes were issued for the use of the Jews. The "Jewish Elderman in Litzmannstadt" (Der Aelteste der Juden in Litzmannstadt), M. Rumkovsky, was made responsible for the printing of these notes. The "Central Finance Fund" of the Ghetto was ordered to execute the work.

The purposes of the Germans were: a) to isolate the Jews in the Ghetto and to prevent them from getting in touch with the world outside the wire fence, and b) plain "legal" robbery. In house-to-house searches (Aktion) the Germans confiscated all money and valuables possessed by the Jews and in exchange gave "receipts" ("Quittung" in German) which, of course, had no practical value outside the Ghetto.

The notes were printed in the Ghetto printing house in denominations of 50 pfennig, 1, 2, 5, 10, 20, 50 Mark. The 10 and 20 mark notes were printed on two kinds of paper, both with and without watermarks. They were dated 15th May 1940 and signed by the Jewish Elderman, M. Rumkovsky. Each note had an imprint of the David Shield and the Menora (the seven-branched candlestick).

The Elderman invited the well-known painter Brauner to draw a sketch of the notes. The artist drew one worthy of his calling, i.e. on the background of a rising sun there was a man angrily shaking off his chains. The Elderman was furious with rage, and tore the fine sketch to pieces.

The notes were of great value within the Ghetto, especially in the first period after their issue, when they could buy the very few necessities and services available. Some printers forged the notes and put them into circulation very successfully, but their

brilliance turned out to be their trap. They started to circulate the 2-mark notes even before the authorities issued genuine notes/

After an extensive search, the Ghetto authorities located the counterfeiters and handed them over to the Nazis. While cross-examining the accused men, the Germans found that the forgers were highly skilled craftsmen. They were, therefore, transferred to the Sachsenhausen concentration camp and attached to the group which was counterfeiting the notes of the Bank of England.

As the paper used for printing the Ghetto notes was of a very low quality, they were soon replaced with minted aluminium coins — in 1942, the 10 pfennig coin, and in 1943, 5, 10, and 20 marks.

In 1944 the Ghetto was liquidated by the Nazis. The Jews were deported to the gas chambers of Auschwitz and Chelmno. There the Nazis found the “final solution” for the remnants of the once brilliant and famous Jewish community of Lodz.

Note of 1 Mark



Forged note of 5 Mark (reduced size)



THE INSIDE STORY OF THE 10 PFENNIG COIN FROM THE GHETTO LITZMANNSTADT

by *Andrzej Piwowarczyk*, Warsaw

The Ghetto of Lodz, called by the Germans "Litzmannstadt," was closed to the outer world on 1st May, 1940.¹

The Jewish inhabitants of several small Polish towns in areas then treated as part of the Third Reich, were deported to this Ghetto, as well as the "intelligentsia" of Jewish origin from Luxembourg, Cologne, Frankfurt-am-Main, Hamburg, Amsterdam, Bonn, Berlin, Vienna and Prague, the last of these arrived in the autumn of 1941.

About 300,000 Jews and people of Jewish origin were concentrated in the Lodz Ghetto. The majority of them perished in concentration camps — Chelmno and Oswiecim (Auschwitz).

The ghetto community in Lodz was given a partial autonomy. A special currency of banknotes and coins was put into circulation. The Ghetto had its own post-office and postage stamps. Possession of German banknotes, coins or stamps was forbidden. According to the Nazi rules, the Jews in the Third Reich were allowed to hold only the receipts for money (Quittungen). Therefore, all the ghetto banknotes² and coins were inscribed "Quittung über . . ." (Receipt for . . .).

The German and Polish banknotes and coins had to be delivered to the German authorities and, from the 8th of July onwards, were replaced by a special new currency — "Mark receipts." This series of "Mark receipts," printed partly on watermarked paper, began with the receipt for 0.50 Mark. At first, the Jews were not given receipts for coins of smaller value.

The need of a 10 Pfennig coin was at that time especially felt. So began the story of the 10 Pfennig coins of the Ghetto of Lodz, which will be told in this paper.

Because of the need for small currency, the "Eldest of the Jews," M. Rumkowski, approached Hans Biebow, the German Commissar of the Ghetto (executed in Poland in 1946) with a suggestion that a Jewish mint might be established in order to coin metal currency. (The banknotes were printed in the "Aryan" part of the town.)

Biebow accepted the proposal made by M. Rumkowski, but not until the first months of 1942. After long preparations, samples of the first 10 Pfennig coins, produced of an alloy of aluminium and magnesium, were sent to Biebow for his official approval.

We quote below a very important and interesting document which has not yet been published (Fig. 1) — a letter of Hans Biebow to M. Rumkowski:

"To the 'Eldest of the Jews'
in Litzmannstadt Ghetto

24th June, 1942

Re: Small change in the Ghetto

I have examined the samples of the 10 Pfennig coin, sent with your letter, dated 6th June, and I state the following:

An den
Ältesten der Juden
Litzmannstadt
Ghetto.

Schreiben Nr. 10186

027/1/B/2 24. 6. 1942.

Betrifft: Kleingeld im Ghetto.

Die mir mit Schreiben vom 16. 6. 1942 eingewickten 10 Pf.-
Stücke habe ich einer Prüfung unterzogen und auf folgendes
beantwortet:

- 1.) Die Münzen haben die gleiche Größe wie die deutschen
10 Pf.-Stücke.
- 2.) Die 10 hat dieselbe Form, wie die des deutschen 10 Pf.-
Stückes.
- 3.) Eine Verbindung des deutschen Eisenkranzes mit dem
Davidstern ist unzulässig.
- 4.) Auf der Rückseite sind Kornähren angebracht, was eben-
falls unzulässig ist.

Ich verlange daher folgendes:

- a) 1. Deswegen möglichst geringen Materialverbrauch sind die
Goldstücke erheblich kleiner zu halten.
- a) 2. Die 10 ist ganz abweichend von den deutschen 10 Pf.-
Stück zu halten, und zwar dünne Schrift, die links unten
mit einem leeren Querfuß.
- a) 3. Das Eisenkranz kommt in Fortfall; hier ist die Anbringung
irgendeines anderen Zeichens nötig, oder aber eine
ganze Reihe von Sternchen ist anzubringen.
- a) 4. Die auf der Rückseite an den Stern angebrachten Korn-
ähren sind zu beseitigen.

Bevor Sie nun eine neue Stange anfertigen, ersuche ich Sie,
mir nochmals eine Zeichnung vorzulegen, damit unnötiger Ar-
beitsaufwand in der Fabrikation ausgeschlossen wird.

In Auftrag:
(B l o w)

14

Fig. 1

An der
Ältesten der Juden
Litzmannstadt
Ghetto

Schreiben Nr. 10640

027/1/B/31 15. 10. 1942.

Betrifft: Herstellung von Ghettogeld.

Ausw. Ihr Schreiben vom 12. 10. 42, Nr. 4546.

Der mir vor gelegte Entwurf für das Kleingeld ist in
Ordnung, und ich bitte unverzüglich mit der Herstellung
zu beginnen.

In Auftrag:
(B l o w)
Anteleiter.

Anlage.

Fig. 6



Fig. 2



Fig. 3



Fig. 4



Fig. 5



1. The coin is the same size as the 10 Pfennig German coin. (Fig. 2)
2. The number "10" has the same form as that on the German coin.
3. The use of the German oak leaves along with the Star of David is intolerable.
4. The corn ears on the reverse side of the coin are also undesirable.

Therefore I command as follows:

1. In order to avoid the waste of metal, the coin should be much smaller.
2. The design of the number "10" must be different from that of the German "10". It must be smaller and with a longer cross-barred 1 (at the bottom).
3. The oak leaves are to be deleted, and the use of other symbols is unnecessary. However, a row of stars may be used.
4. The ears of corn on the reverse must be removed. Before you prepare a new die, I would like to have a new design submitted to me, so that unnecessary work in manufacture be avoided."

signed: Biebow.



Fig. 4

From this letter it is evident that the coin shown in No. 1 of the series of the Lodz Ghetto coins in several catalogues, and in the latest Polish Terlecki-Catalogue, is a trial coin only (Fig. 3) which has never been in circulation. It is a great rarity of which so far only 90 specimens are known.

Between June and December, 1942, when the new 10 Pfennig coin was minted and put into circulation, special *10 Pfennig banknotes* were printed and used as a temporary solution of the problem.³

M. Rumkowski did not give up so easily the idea of minting small coins. Probably in July or in the first days of August, 1942, he sent to commissar Biebow a new design. We do not have Rumkowski's letter, but we do have an answer.

Biebow wrote to Rumkowski on the 21st of August, 1942:

"The new design of the 10 Pfennig metal receipt (Quittung) is too complicated.

The Jewish Coat of Arms cannot be represented on a Ghetto coin. The 10 Pfennig metal receipt must be simple, as I indicated in my letter sent to you on 26th June, 1942. Your design is, herewith, being returned to you."

signed: Biebow.

The design, unacceptable to the Nazis — though the Menora was already represented on all Ghetto banknotes — was drawn by an excellent engraver, Glezer. It is reproduced here, thanks to the gracious permission of the Jewish Historical Institute, Warsaw (Fig. 4).

Under these circumstances, a third design for the 10 Pfennig coin was prepared directly by employees of the Ghetto mint (Fig. 5).

This design, from the drawing enclosed in Biebow's letter to Rumkowski of October 13th, 1942, is well known from the coins which came into circulation. The last of Biebow's letters is quoted here (Fig. 6):

"To the Eldest of the Jews, Litzmannstadt Ghetto

Re: Minting of Ghetto coins

The design of the Ghetto coin I received is acceptable. You may mint it without delay."

signed: Biebow.

According to the Chronicle of the Litzmannstadt Ghetto (which contains important and interesting information about life in Lodz during the Nazi occupation), 100,000 pieces of the 10 Pfennig coin were delivered to the Ghetto until 10th December, 1942. These coins were made of so-called Electrum, a very easily inflammable alloy, salvaged from destroyed Nazi airplanes.

We do not know the exact total number of specimens of the 10 Pfennig coin minted. We know, however, that it lost its value in 1943 when the inflation in the Ghetto became catastrophic. The price of a pound of bread rose to 300 Marks. There was no coal, wood or other fuel.

People who survived the hell of the Lodz Ghetto (887 Jews out of about 300,000 were alive in 1945, when Lodz was freed) used to tell: "Sometimes we used coins to make a fire with, in our kitchens."

We can suppose that almost all the 10 Pfennig coins were thus destroyed, their last use being to kindle fires.

NOTES

1. Cf. Atsmony "*The Ghetto Litzmannstadt and its money*," I.N.J., 1963, No. 2.
2. As in the Ghetto of Theresienstadt (Czechoslovakia).
3. These temporary banknotes were withdrawn in December 1942.



ל'תשנ"א' א'תשנ"א' א'תשנ"א'

SECOND CENTURY A.D. HEBREW SCRIPT ON NEW ISRAEL INDEPENDENCE DAY COINS

The words: "Thirty First Year of the State of Israel" are inscribed on the edge of the 1979 Israel Independence Day Coins featuring the theme "Mother & Child".

This ancient Hebrew script was last used on the Shekels minted during the Bar-Kochba Revolt (132-135 A.D.).



"MOTHER & CHILD" THEME FEATURED ON ISRAEL'S NEW COMMEMORATIVE COIN

A new commemorative coin has been issued on the occasion of Israel's 31st Independence Day (May 2nd, 1979). It features the theme "Mother & Child" (Psalms 113.9) and is a salute to all mothers. It reflects the prominent role of women in Jewish life.

Issued by The Bank of Israel in silver .500, the new coin has a face value of 50 Israeli lirot. It is 34mm in diameter, weighing 20 grams; and in two varieties: Brilliant Uncirculated and Proof.